Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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BIOGRAPHICAL.

DR. SHUTE BARRINGTON, THE LATE BISHOP OF DURHAM.

We select the following extracts from an interesting memoir of this excellent man, which appears in the last number of the Christian Observer. The author of this pleasant piece of biography is the Rev. George Townsend, who was chaplain to his patron for two or three years before his death; but is better known as the editor of the 'Theological Works' of the first Lord Barrington, the Bishop's father; and who, notwithstanding his son's eminent rank in the church, was himself a distinguished dissenter, and a zealous advocate of religious liberty.

After some notices of his earlier history; Mr. Townsend observes;—

'Personal observation and experience assured me that the universal estimation, in which the Bishop of Durham was held by his contemporaries, was established upon the only solid foundation of permanent eminence,—regard to the will of God in every action of his life. The strictest regularity prevailed in his household. At seven in the morning he was awoke by his valet; and, after the time allotted to dressing, he devoted to private prayer, and devotional reading, the time which remained before the assembling of the family, for morning worship, at a quarter past nine.

'He dined at five. Small parties, never exceeding, with ourselves, eight in number, dined at his house, about twice a week. It was at his own table that he particularly excelled in conversation, at once varied, intellectual, and useful.'

And after a pleasing account of the social and literary spirit of the Bishop, in which we are told,—'He had none of that apathy, too frequently the misfortune of the aged, but that next to benevolence and devotion, the love of literary novelty was his ruling passion,' his biographer thus describes the manner, in which he closed the day.

'Tea was brought in at half past seven, and at eight the bishop ended the day as he had begun it, by the perusal of devotional books, or by private meditation and prayer. I well remember his telling me, that he considered it to be a part of his duty to God to devote to him the remaining strength of his intellect, by dedicating to his service those hours, in which the faculties of his mind were most active: and for that reason he never gave his restless and sleepless hours, which at his advanced age were unavoidably numerous, to prayer, and to devotional exercises. He preferred giving up the prime of his day and the remnant of his intellect to the Almighty; and he surrendered the dross of his time—such was his own forcible expression—to inferior subjects, to literary recollections; or to soothing remembrances of the friends he had lost, whose conversation he recollected with pleasure.

'At a quarter before ten, the family were summoned to evening prayer. A slight supper was then served, and at eleven the bishop retired for the night. The pleasantest hours, which I passed with my lamented friend, were those which elapsed between the removal of supper, and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest, not expecting to live till the morning. The conversations, therefore, which we were accustomed to hold at this hour were always grave and serious, though uniformly cheerful. He regarded death as a man of sound judgment and Christian principles will ever do,—without fear and without rapture;—with well founded hope, though with undefinable awe; as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could possibly experience (though he possessed every worldly enjoyment) in this state of his being. Though our conversation was sometimes directed to the literary or theological publications of the day, or to the actions, demeanor, or conduct of his more distinguished contemporaries, of whom he related numerous and most interesting anecdotes; yet the more frequent topics of our conversation were derived from the possible or probable approach of the period when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were,—whether the soul slept in the grave, with the suspension of its faculties, till it awoke, with the reanimated body, in the morning of the resurrection; or whether (as he stedfastly believed) it passed in some mysterious manner into the more manifested presence of God immediately upon the dissolution of the body,—the nature of future happiness and future misery,—the continuance of the mental habits which are formed in this state, and which constitute in some manner our future condition,—the extent of redemption,—and the opposite opinions of Christians respecting the invisible state;—these and similar considerations were alternately discussed in these calm and silent hours, and he uniformly concluded those discussions by observing,—'I know not, and I care not, what may be the real solution of these questions; I am in the hands of a merciful God, and I resign myself to his will with hope and patience.' All our inquiries, indeed, upon these subjects, though they may be very interesting, are merely speculative, and are always unsatisfactory. Yet the sight of an old man, full of days, riches, and honors, at the close of a religious and well spent life, patiently expecting his end, abounding in every virtue which can adorn mankind,—in humility, in patience, in kindness, in charity to all, in serene submission to expected death,—in implicit dependence upon the mercy of a God, whom he believed to be his Friend and Father, by the atonement, which had been accomplished by the Mediator of the New Testament,—the image of such a man can never be obliterated from my memory; and the continued enjoyment of his conversation, till within a few weeks of his death, while the strength of his body was gradually declining, and the intellectual, though not the spiritual powers, were decaying—that is, while he was beginning to be more averse to worldly business, and more intent upon devotional exercises—was a privilege, which I cannot too much appreciate, and which may be justly envied by all who can delight in the society of the wise and good; or who would contemplate the triumph of the spirit of man over the weakness of the mind, and the infirmities of the body.'

BIBLICAL.

[For the Christian Register.]

PHILIPPIANS II. 6—9.

'Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, taking upon him the form of a servant, being made in the likeness of men, and being found in fashion as a man; he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him.'

Palfrey's Common Version conformed to Griesbach's Standard Greek Text.

This is among the remarkable passages of the New Testament; of which, though the general scope and meaning be clear, the particular interpretation is attended with some difficulty. Some of the terms or phrases, employed by the apostle, are peculiar, of rare occurrence in any writers, profane or sacred; in the exact rendering of which critics, both of the same and of different doctrinal views, have been divided. That the rendering in our common version needs amendment, is admitted by most of them.

It will be at once perceived that the apostle is recommending an humble and benevolent, or disinterested temper from the example of Christ. And having exhorted his Philippian friends that they should regard, not their own interests only, but the interests of each other, he adds as an illustration of all his precepts, 'Let the same mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God.'

By being in the '*form of God*' may be understood, with Whitby and other critics, that glory which he possessed in his relation as the Son of God, and to which he himself refers, when he prays, John xvii. 4. 'Glorify thou me with the glory, which I had with thee before the world was:' and of which also the writer of the epistle to the Hebrews seems to speak, when he calls him 'the brightness of his fathers glory or rather a ray of his brightness, and an image of his perfections. In this sense, or else with reference to his miraculous powers or the authority, truth, and excellence of his mission to men, Christ is repeatedly called the 'image of God.' But by this expression, others, and those, too, learned and judicious critics, understand nothing in the *nature*, but simply the miraculous power and preternatural character of Christ: his power to raise the dead, to cast out demons: and they remark, that to be in the form of God, or as Wakefield translates it 'in a divine form,' has the same general import with that passage in Exodus, in which God says to Moses—'Thou shalt be to him, i. e. to thy brother Aaron, instead of God. Thou shalt speak and act for a season, as only God can speak and act.'

That the *divine nature* or godhead cannot in any sense be here intended, appears, not only from the general design of the apostles, which was to present an example of disinterestedness, or of self sacrifice for the good of others, which cannot with propriety be applied to God,—but, because of this form, whatever it may denote, Jesus is said to have emptied, or divested himself; 'which,' most critics admit 'God cannot do in any respect, as to his nature.' But Christ having been entrusted by God himself with divine powers, he thought it not robbery to be equal with God, or rather,—with Cappe and others,—he did not regard it as an unjust infringement to appear as God, or like to God. The Greek term here used literally denotes likeness and not equality, as Whitby has clearly proved. Or, as others we think more accurately render it, of whom are Grotius, Wakefield and Pierce—'he was not eager to retain that likeness to God, that divine likeness.' The expressions employed in this phrase are unusual, and are found according to Whitby in only one or two profane writers, as Plutarch and Heliodorus. They signify, to *covet earnestly;* to regard a thing as greatly to be desired, or to be eagerly grasped at.

Now, if the apostle here refers,—as for ourselves we are disposed to think,—to a preexistent glory, which our Lord possessed with his Father before his appearance in our world, the meaning is, that he was not anxious to retain that glory, but divested himself of it, and came in the likeness of men; exchanging his glory in heaven for humiliation and suffering on earth.

If, on the other hand, we adopt the interpretation of Grotius and others, and suppose, that by *the image of God* is meant miraculous authority and power, then the meaning is, that he was not ostentatious of these great endowments; that for no personal purposes of safety, comfort, or honor, was he eager to employ them. He seldom exerted them for the supply of his own wants, or to protect himself from danger. But he made himself of no reputation; not literally indeed, resigning those powers, but while employing them on all proper occasions for the establishment of his religion—and the good of mankind,—he appeared himself, as though he possessed them not. And being found in fashion as a man, and humbling himself as one that served, he submitted to death; even to the ignominous death of the cross. And for this his humiliation, obedience and suffering, God has highly exalted him as Savior of the world above all other intelligences, or as some interpret it, all other messengers of his will; constituting him Lord, or head over all things to his church;' [as in Ephes. i. 22.] So that in the name, by the authority and in the faith of Jesus, all worship shall be paid to the supreme God: every knee shall bow, the whole world, Jew and Gentile shall unite, in acknowledgement of him as Lord, to the glory or in the worship of God, the Father.

And the attentive reader will not fail to remark, that in perfect accordance with both of these interpretations, whatever honors may be conferred upon Jesus Christ for his obedience and death, in the universal reception of his religion, and in the faith of him as the Savior of men, they are all to redound to the worship of the one God even the Father, who 'raised his son from the dead, and gave him glory.'—*Vide Whitby, Le Clerc, Cappe, and Dabney's Annotations.*

DOCTRINAL.

THE WATCHMAN.

The following extract is from one of a series of numbers, in the Monthly Repository, entitled 'The Watchman.'

'Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh and also the night.' Isaiah xxi. 11, 12

The dislike which prevails against Unitarians shews itself not only in the publications of the orthodox, but also in the intercourses of public and social life. Into their pulpits we could hardly, perhaps, expect them to admit our ministers; but surely there is a large field of benevolent exertion where there might be a community of feeling, and ought to be a community of operation. But even in this sphere our assistance is declined and rejected; by the more ignorant, lest we should bring a curse upon the cause; by the more enlightened, lest by acting with us in public they should be held to think with us in private. The appearance of a Unitarian on the committee of many of the benevolent institutions of the country would either raise such an outcry as to compel him to retire, or create such an odium as to endanger the interests sought to be secured. And for an Unitarian to put himself forward to set on foot an establishment requiring the aid of persons of other communions, would be almost sure to cause the undertaking to fail. So in private, the charities of the man are overpowered by the prejudices of the sectarist. Around the hearth the petty distinctions which separate Christians should be forgotten; hospitality should respect the person, not the creed; and the interchange of sentiment be sought for with every honest man. But from the parlor as well as the pulpit the Unitarian is excluded. The very greetings of his orthodox brethren are still and cold. He is looked upon as a strange, out-of-the-way creature, with whom it is desirable to come as little into contact as possible. The idea of him and the fear of temptation are inseparable. His words and arguments have, it is believed, a witching power; but though plausible, they are soul-destroying; and though he himself be just, amiable, and generous, he does not on that account cease to be the property, and perhaps the agent, of the evil spirit. In the minds of the vulgar especially, there is a certain vague horror of a Socinian which makes them regard such an one as the abstract of evil in religion. Whatever is damnable in heresy, whatever is wicked in self delusion and hardness of heart, whatever is terrific in the conception of one who denies the Lord that bought him, tramples under the foot the blood of the covenant, has committed the unpardonable sin against the holy ghost, set up his own reason in place of the Divine Will, sought by subtlety to evade or smother the teachings of conscience—this and much more is implied in the common notion of a Socinian. Tom Paine was once the scarecrow wherewith to frighten the weak; now the Socinian serves the purpose. The consequence is, the Unitarian is an insulated being. He stands apart from the rest of his fellow Christians. If he has society out of his own connexion, he must seek it with those who believe less, not more than himself; if he wishes to be friendly with the orthodox, he is looked upon with distance; if to join in their benevolent plans, with avoidance; if to rectify their errors, with horror. He can find his way neither to their head nor their heart. The public services of his temple they avoid, as they would a lazar house. He is cabined, cribbed, and confined on all sides; his days are spent in inaction, and his charities are narrowed by reason of restraint; he is a stranger in a strange land, having a peculiar language, a peculiar spirit, a peculiar creed. This must be highly injurious to himself, to the cause of religion, to truth, charity, and benevolence. Can it be avoided? We would hope in time it might. A knowledge of the causes which have led to this state of things may, through the blessing of God, lead to a knowledge of the means, and to a pursuit of them, by which it may be removed. The opinion entertained of us in the world we have spoken of. How has this been occasioned? We know it is essentially incorrect. What is its origin? In part misconception, and misrepresentation, and legislatorial intolerance. Calumny has been busy with our characters. Clergymen have made us the stepping stone to the episcopal bench. Falling reputations have been bolstered up by the slaughter of Socinians; suspicious orthodoxy glossed over by unholy zeal against this 'shallow and conceited heresy.' But are there no other causes? Does no blame lie with ourselves? Has there been nothing in the history of the revival of our views to give occasion to misconceptions? Is there nothing now amongst us to strengthen and extend them? Let us inquire. We shall best rectify the misconceptions of others by correcting the occasions of them in ourselves.

Religion may be contemplated under two aspects, the moral and the intellectual. In the one it consists of something to be felt and done: in the other, something to be understood and believed. The one respects the head, the other the heart of man; the one is valuable in itself, the other chiefly as it leads to the first. The perfect Christian is he, in whom both parts of religion are maintained in due proportion, and in vigorous activity. He thinks before he believes, he believes, before he feels, he feels before he acts. But thinking, believing, feeling, and acting, are, with him, parts of one whole—links in one chain, connected, blended, and harmonized together, so as to make 'the man of God.'

Now the recent history of Unitarianism is the history of a change of sentiment, and consequently of intellectual activity. It will, not, therefore, be surprising if religion has been cultivated amongst us too exclusively in its intellectual relations. The nature of the change which has been undergone would seem to lead to this error. By thought, the modern lights of Unitarianism delivered themselves from the thraldom in which they were held; by awakening doubts, and encouraging thought, they endeavored to lead others from the inventions of man to the pure milk of the word. The men who were likely either to lead or to follow in the change must have been predisposed by intellectual activity for the entertainment of the question respecting the gross errors of prevailing creeds. The addition of so rousing and extensive a subject as that of Unitarianism would necessarily augment their intellectual energy, and could hardly fail to give it undue predominance. Thought crowded upon thought, and one investigation led to another, till the whole circle of theological dogmas had been encompassed. Thus activity prevailed on all sides, but it was the activity of the head, not of the heart; inquiry prevailed, but into errors of creeds, not errors of life. We do not mean to intimate that Unitarians neglected the weightier matters of the law; but that the question, What is to be believed? rather than What is to be done and felt? was more frequently propounded. The mind received a bent towards discussion, and the character lost forthwith somewhat of its fair and Christian proportion. Surprise was felt in every direction at the errors which had crept into the creed of Christians; delight at being delivered from them. A new creation had taken place; but it was of mind, not of heart; and the surprise and delight that were felt lent the energy of character they awakened to the intellectual, not the moral, faculties. Subject after subject was touched upon, and each was found in parts unsound. Hence arose a general suspicion, and a habit of doubt. The very foundation of religion was examined, and examined, not in youth, with a view to form the principles, but in manhood, with a view to ascertain its safety. In this process early moral impressions, and consequently the tone and energy of moral feeling, must have received injury. In this breaking up of opinions the practical principles must at least in their basis, and often in their operation, have been impaired. The feelings of youth, the lessons of parental love, the emotions of holy sympathies, must often have been put in abeyance, and often by inactivity have decreased in power. Debate and doubt imply freedom, and our most delicate emotions hardly endure freedom and roughness. They are like flowers that fall if they are touched, and perish if they are handled. Words have a magic power over the heart; like the keys of an instrument they awaken our emotions the moment they are put in action, and our emotions, like the sheep mentioned by our Lord, know the voice of the shepherd, and follow only those leaders to whose tones they have been accustomed. Even, then, if the change had been merely a change of words, the heart would have been injured. The novel voice would have been strange to the emotions, and the emotions would not have responded to its call. What a multiplicity of feelings does the word Atonement arouse in the mind of a believer in the doctrine; and how poor a substitute would be found in the periphrastic expressions by which, having become a Unitarian, he would designate the work effected by Christ! Poor, we say, relatively to *him*, and their power over his heart, not relatively to the absolute truth or value of the views entertained by us on this important point. So would it be in other instances. Let a Catholic substitute the word communion for sacrament, and there would with him be a similar want of correspondence between the expression and the sentiment. Though an opinion, as held by different individuals, be in essential points the same, yet a diversity of phrase will occasion a diversity of feeling. Few men know how to translate the language which they use into that of others, or to discriminate between a different sentiment, and a different representation of a sentiment, and most judge that sentiment to differ in reality which wears to them a novel garment. But the change to which we have referred was more than a change of phraseology—it was a change of opinion, a radical change, affecting tenets once held most sacred. How was it possible for such a change to take place, such a revolution of sentiment, without a breaking up of the moral being, without weakening its power, and unduly increasing the sway of the intellect? Let a youth, arrived at an age to think for himself, have all the teachings of his parents impeached and exposed, and could he fail to experience a revulsion of feeling? Would not his heart be disturbed and unsettled? Would it not require a long time for the agitated elements to subside? Would not the intellect gain the mastery in the interval? Would it not be a labor of inconceivable difficulty to acquire moral feelings equally strong with those infused into him in infancy? Is is probable that in the majority of cases any such would be acquired? That eloquent visionary, Rousseau, would, we are aware, have a youth left till arrived at years of maturity before the teacher should assume his office to form the intellect and the heart; but he must know little of human nature who does not see that the teacher would then find his pupils mind and soul wholly, and in all important points, irrecoverably preoccupied.

The immediate effect of this disproportionate culture of the intellect has been injurious to those engaged in it. They have, in a restricted sense, been martyrs to the revival of truth. They have gone through a process which, however much energy it might give to the mind, impaired the fair and absolute perfection of the character. Like lawyers, whose minds are often cramped and narrowed by foregone and irrational conclusions, and perverted by having the disagreeable task of making the worse appear the better cause; like medical men, with whom the finer feelings and more generous sympathies of our nature, are not seldom blunted and overlayed; so some of those who contended earnestly for the faith, whether in public or in private, with the pen or with the tongue, were amerced in their moral feelings by reason of the undue activity of the intellect, and the incessant employment of the weapons of logic. Professions are mostly injurious to the individual, however beneficial to society; The man is sacrificed to the lawyer. And so the peculiar pursuit of the reformer or the disputant is hostile to the perfect Christian. Let it be understood that we are not casting blame, but stating facts. If the Reformers of religion have suffered, they suffered of necessity—they suffered for us. And a review of their losses should awaken our gratitude as well as our caution. Beside the immediate, we have to notice, and chiefly, another effect of this disproportionate activity of the intellect. The orthodox were thereby alarmed. Their alarm magnified to them what they actually saw. Hence arose misconception, a holy horror, and in many cases pious frauds.—They looked at Unitarians, and saw the intellect greatly, they imagined exclusively, in operation, and such a spectacle they deemed entirely alien from the character of Christianity. Their misapprehensions were increased by the fact, that with themselves the intellect was in too many instances all but dormant. The imagination ruled their hearts; and religion, with the many, consisted in frames and feelings, in visions and ecstasies. Truth, in their opinion, was fixed and settled—they had no idea of the pursuit of it—they hardly understood the meaning of the phrase, and could by no means sympathize with the highminded feeling which prompts to and accompanies sincere inquiries. To inquire at all, implied doubt and uncertainty, and the thought even of doubt and uncertainty filled the mind with pain and the heart with fear. Men more dissimilar than the revivers of Unitarianism and the common class of the orthodox could hardly be imagined. Scarcely had they one feeling in common. The one believed all things—the other nothing, before examination: the one was ever ready to adopt, the other to scrutinize. With the one, the suggestions of reason were the workings of the temper; with the other, the dawn of important truths. If the orthodox sought evi

dence, it was to confirm; if the Unitarian, it was to probe previous conclusions. Implicit faith was with the first, a duty; with the second, a sin. No wonder, then, that the rise and progress of Unitarianism was witnessed by the orthodox with alarm and treated with contumely. The spirit manifested was of itself, independently of the conclusions to which it led, enough to engage them in a holy war against us. Denunciation and warning resounded on every side; and safety, it was, and it is still, reiterated, could be found only in keeping away from the subtlety of the disputants. But the conclusions also were of a nature to augment the prevailing prejudice. They consisted, for the most part, in a series of negations. It was rather the removal of error than the establishment of truth that the Reformers had to effect, and the result of their inquiries was, that a number of dogmas were in succession declared to be without foundation. Rejection seemed the rule, retention the exception, with the Unitarians. Hence arose, in addition to the horror already named, a suspicion that what was retained was retained only in order to preserve appearances. Deists in disguise they were therefore called, and with Deists they were in the minds of the people, if not identified, yet associated. It so happened that the hostility of feeling entertained against the Reformers, was increased by the circumstance that the dogmas rejected by them were held, by the orthodox, of primary and essential importance. They were not so much parts of Christianity as Christianity itself, and to impeach them was to impeach the truth of God.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 5, 1829.

THE ESTABLISHED CHURCH OF ENGLAND.

We have copied two articles on the first and fourth pages of this day's Register, in which, on the one hand is exposed the enormous wealth and power of this splendid establishment, with some of the evils consequent; and, on the other, a character is given of the late Bishop of Durham, one of its most distinguished ornaments. We doubt not, that in any fair or charitable view, we can take of the subject, it is demanded, that while we condemn, as is due, the enormous abuses of such a system, we yield justice to the virtues and services of those who support it.

In the memoir of Dr. Barrington by his friend and chaplain—though with some expressions, we cannot adopt,—is exhibited an engaging portrait of an 'old man, full of days and riches, and honors,' abounding in every virtue that can adorn mankind, in humility, patience, and charity; and at the venerable age of ninetytwo serenely waiting for his daparture.

Nothing was more remarkable in the character of Dr. Barrington than the simplicity of his own habits, the princely munificence of his charities, and his conscientious use of the vast patronage attached to his episcopal see. By patronage we mean the power of disposing of the livings of the church. Had this dangerous power been always exercised with the fidelity and moderation; the single regard to the interests of the church, and total neglect of private considerations, which distinguished him—and of which several remarkable instances might be mentioned—the friends of Episcopacy in England would have less reason than they now have to fear for its welfare. Indeed, in contemplating the whole character of this prelate, we find many points, in which we are ready to adopt the words of Cowper—

'Are all such teachers? Would to Heaven all were!'

But it is not the munificence of Barrington, nor the mild virtues of such as Porteus, nor even the saint-like piety of a Heber: it is not the honesty of Watson, nor the learning with all his bigotry, of Marsh, nor the liberality of Paley, nor the Unitarianism of Law, nor yet the united efforts of all these for an indulgent interpretation of the articles, and forbearance with such as have little faith—that can guard from encroachments, and from mournful abuses too, an establishment, resting so much on human means and temporal privileges, on state influence and power, on family patronage and personal favor, as does the church of England.

We respect its noble institutions, its schools and its charities. But as long as any part of its enormous revenues [and in Ireland especially it is by far the greater part] is abused to the support of an existing administration, or the interests of the crown;—as long as men are exalted to its high dignites by family interest or state patronage, for any considerations separate from their personal worth; and to the enjoyment of its princely revenues, which they may spend in aggrandizing their own families, or in their pleasures, at a distance from their cures; leaving their flocks, mean while, in the charge of needy, ill paid and incompetent proxies, or as these poor working clergy may well be called 'operatives:'—so long, moreover, as there shall exist such a discordance between the *actual* and the professed faith of its ministers; the demands of its creeds and the private faith of its professors;—so that, as was declared by Lord Chatham, one of its most gifted sons—'*We have a Calvinistic creed, a Popish Liturgy, and an Arminian Clergy*'—as long as these and like evils shall be permitted,—dissenters will go on to multiply and churchmen to decrease.

We have no pleasure in predicting evil of any good thing under the sun. Still less in weakening any salutary associations, which piety, even when mixed with much error, has consecrated, or which time has made venerable. But—beyond all contradiction from its most devoted friends—the abuses of the church of England cry aloud for remedy. The day has past for silent acquiescence in corruption, be it of church or of state. And the day is coming—if indeed it be not already come—which, like the returning of 'the Lord to his temple, shall be even as a refiner's fire and like fuller's soap. And it shall purify those sons of Levi, and purge them as gold and as silver, that they may offer unto the Lord a sacrifice in righteousness.'

Happily, from many of these abuses Episcopacy in America is comparatively free. From those pregnant evils, arising from the alliances, in Great Britain of church and state, it is of necessity, and by our constitution, free. But of the discordance of its prescribed forms, its liturgy and creeds, with the real belief of multitudes of its members; of the absolute inconsistency of scriptural Christianity with its Popish ritual; and the objections, which every intelligent and conscientious Unitarian must therefore feel to uniting in its worship—as they are points of moment—they must be the subjects of a future consideration.

BUNKER HILL MONUMENT LOTTERY!

We notice with great surprise that the directors of the Bunker Hill Monument Association have voted to petition for leave to raise $50,000 for completing the monument by a lottery. The report of the building committee admits that 'abstractedly there are some objections' to raising money by this means. Is it then only *abstractedly* that such a measure is to be deprecated? Are there not some practical results of lotteries to be dreaded? We should infer from the words of the committee that *in practice* some good moral effects flowed from them.

What is the present state of things in Massachusetts? In consequence of the laws prohibiting the sale of tickets, and the publication of lotteries, their sale has been very much diminished. We have never heard it questioned that this diminution was very considerable. The reason of it is obvious. However willing lottery brokers may be to carry on their trade, they have no means of attracting customers to their shops. They cannot advertise in the newspapers, or call the attention of the public to them by handbills and signs. The consequence is that their business is now exceedingly reduced.

What will be the consequence of licensing the sale of lottery tickets in this state for ten, fifteen, or twenty years? For we presume that so large a sum as $50,000 cannot be raised in a very short period of time, and that tickets to the amount of one or two millions of dollars must be sold for the purpose. In this we are supposing a result much more favorable than that of the Plymouth Beach Lottery, in which the sum of $9,876 15 only was raised for the improvement of the beach by the sale of tickets to the amount of $886,439 75 in the space of nine years—that is, only one and one tenth of one per cent. of the whole amount of sales ever went to any public use. But what will be the effect of allowing tickets in the proposed lottery to be advertised. Undoubtedly to excite the spirit of gambling among the laboring classes, and as its results, to introduce among them idleness, intemperance, and ruin to an unknown extent. Under the cloak of the lottery licensed by the state, venders will find an opportunity of selling ten times the amount of tickets in foreign lotteries, and we shall speedily return to the state of things which existed some six or even years ago.

Yet with these obvious demoralizing effects of lotteries staring them in the face, the committee dare to come forward, and ask for a lottery to be granted by the legislature? And for what reason? What excuse, what apology, what palliation do they offer for this proposal to sell the morals of the state? Why, forsooth, the object is 'patriotic and holy.' The end then sanctifies the means. We must protest against this hollow and pernicious principle. We had rather that the state should pay a million dollars by direct taxation, for this purpose, than be called on to raise fifty thousand by such means. We had rather the monument should remain forever unfinished, nay that every stone of it should be buried in the ocean, than that the morals of the state should be sacrificed for its completion. Built by such means it would be a monument of shame and disgrace.

We trust that this scandalous proposal will never be brought before the legislature; that every newspaper in the state will step forward to protest against it; that the members of the society will be roused and call on the directors in a voice loud enough to be heard, not to disgrace the association by presenting such a petition. We have no fears however of the result of the petition in the legislature. The firm conduct of the House of Representatives in resisting repeated attempts to license the sale of lottery tickets in this state, satisfies us that that body will act on this subject as the honor of the state demands. We speak only for the credit of the Association.

PHILIPPIANS, II. 6.

Christ in the form of God.

Under the biblical head of this day's Register our readers may find some remarks, designed to illustrate this celebrated passage. It is among those, which have most divided the opinions of Christians. In the article, to which we refer, are united the two leading interpretations of those, who hold to the pre-existence, and of those, who believe in the simple humanity of our Lord. Each of these interpretations is sanctioned by illustrious names; by men eminent for their piety, no less than for their laborious and learned investigation of the scriptures. We do not enter into the question involved in this ancient controversy; but are satisfied with the conviction, that which ever of these views be adopted, the example of our Savior's humility and benevolence, in all the beauty and efficacy, for which the apostle exhibited it; his subordination at the same time, and dependence on the Father, from whom he derived his authority; and the supremacy, the unapproached and unrivalled glory of the Father remains the same.

It will be perceived, that the writer refers to the edition of the New-Testament, conformed to Griesbach's standard Greek text, as recently edited by the Rev. Mr. Palfrey. This text is undeniably the standard, to which those should refer, who would receive or present the records of our common faith in their greatest purity. And to such we say with solemnity, what by a writer of no common authority has been well said before. [*See Christian Examiner for September.*] 'Here is a translation, undoubtedly more faithful to the original than that in common use. You have here in greater purity what Jesus Christ said and what his apostles wrote; and, if so, *you are bound by your allegiance to Christ, to substitute this for the common translation.*'

We are gratified to find, that a new edition of this important work will put it within the reach of every one, who feels, as he ought to do, an interest in this subject; and in the words of the same writer—since we can use no better—'we respectfully and with solemnity solicit for it the attention of learned men, of Christian ministers, of professors of theology of every sect and name. And if, as we believe, there shall be but one opinion as to the claims of the version, we have recommended, we see not how it can be denied the reception and the diffusion, which it deserves.'

COUNCIL AT GLOUCESTER.

We made some remarks in our last paper, on the subject of a proposed orthodox council, at Gloucester, in reference to a *part* of Rev. Mr. Hildreth's charge, who contemplated the formation of a new Society. We supposed it probable that the number of disaffected persons was sufficient to give some plausibility to the interference of a council; and we did not expect that our remarks would prove so strikingly applicable to that particular case, as to many others within our knowledge. But the reader may judge what was our surprise, on learning that the important business, which this grave assembly of Doctors was called to transact, (or rather perhaps, *called themselves* to transact) was, to form a new church consisting of *two*, yes, *two* male members, and *five* females of Rev. Mr. Hildreth's church!

Who is to build a House for this 'feeble' society? Who is to furnish funds for the support of a religious teacher? Is it to be done after the manner in which those were obtained for a similar purpose, for Billerica and Canton, and other places, by begging,—here a little, and there a little—of the hard earnings of the middling and dependent classes of society? We are, on the whole, willing it should be so; as this will probably prove the most effectual method of awaking the people to a sense of the shame and iniquity of proceedings so manifestly schismatic and disorganizing.

The attachment and respect manifested by the people of Gloucester, to Mr. H., by their firmness and union in his support, while they give proof of their discernment, as well as their regard to principles of religious peace and order, furnish also an additional testimony to his worth as an exemplary and faithful minister of the gospel.

THE WATCHMAN.

We publish on our first page a part, of one of the articles under this title, which have lately appeared in the Monthly Repository. It professes to give some account of the peculiar characteristics of the Unitarianism of the present age. It is written with great spirit, and sound judgment; candidly admitting the faults into which Unitarians have been led, from the mode in which their tenets have been introduced and grown up of late years. The piece directly relates to the situation of things in Great Britain, but, with some few exceptions, will be found equally applicable to this country. We think that our readers will peruse it with interest and satisfaction. We shall give the remainder of the article hereafter.

CRITICAL NOTICE.

A Book *for Massachusetts Children in Familiar letters from a Father, for the use of Families and Schools.* Boston, HILLIARD, GRAY & Co. pp. 132.

We do not know what others may think of this book, but for ourselves, judging from a hasty perusal, we predict that it will prove to be a very interesting and a very useful one to children. It contains a great deal of information respecting most of the topics of inquiry, suited to the capacities of the young, as to the state of Massachusetts; and the information is given in a style of remarkable simplicity. Take, for instance, the second letter.

DEAR CHILD,—

The Commonwealth of Massachusetts is the same as the State of Massachusetts. A State, or Commonwealth, contains a great many people, living under the same government;—that is, having the same rulers, and obeying the same laws. Perhaps you do not understand this very well now; but as you grow older, you will understand it better.

The Commonwealth of Massachusetts contains a great many people. You know a hundred is a pretty large number, and a thousand is ten hundred. Now there are more that five hundred and forty thousand people in Massachusetts. If you had ten barrels full of cents, you would not have as many cents as there are men, women, and children, in this Commonwealth. The men women and children that belong to Massachusetts, are called the inhabitants of Massachusetts.—These inhabitants live in three hundred and eight towns. These towns have not all the same number of people, nor the same quantity of land in them. Some towns have a great deal of land, and only a few hundred people; other towns have a smaller quantity of land, and several thousand people. The quantity of land in Boston is less than in many other towns in the Commonwealth; but the number of inhabitants is four or five times as large. When we say a town is large or small, we commonly speak of the number of people in it. Some towns in Massachusetts do not contain more than four or five hundred people; others contain a thousand, others two thousand, others three, four, and five thousand. Salem contains thirteen thousand; and Boston, which is the largest of all the towns in the State, contains about sixty thousand. I shall give you a particular account of Boston and Salem, and likewise of many other large and beautiful towns. Indeed, I shall take much pains to make you well acquainted with the Commonwealth. I hope, therefore, you will not fail to study very carefully all the questions you may find at the ends of my letters, till you can answer them with ease and propriety.

An Affectionate FATHER.

What town lies north of the town you are in?
What town lies south? What, east? What, west?
How many towns in the Commonwealth?
How many inhabitants in the Commonwealth?
How many inhabitants in some of the smallest towns?
How many in others?
How many in the largest of all the towns?
What do you mean by inhabitants?

We have here the natural, and of course the true method of teaching Geography. Instead of beginning as was formerly the custom, with the map of the world, the Father, in this little work, calls the attention of his children first to the town they live in, then to the county, afterwards to the state, and so on.

We strongly recommend this book to our young friends, confident that they will read it through with as much pleasure as they would a fictitious story; and with vastly greater advantage, since it will store their minds with a large amount of useful knowledge. They will find satisfaction in the excellent little map of Massachusetts which accompanies the work.

The author's name does not appear on the title page, but from the *Imprimatur* we learn that it is the Rev. Hosea Hildreth, of Gloucester.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHRISTIAN REPROOF.

'Let the righteous smite me; it shall be a kindness yea, let him reprove me, it shall be as precious ointment, that will not break my head.'

The duty of reproving transgressors is frequently neglected, or improperly and unfaithfully performed, on account of the difficulties and disagreeable sensations which often attend it. Discouragements arise, in the discharge of the duty, from our uncertainty, in regard to the suitable subjects of reproof, as well as to the fitness of time, place and manner. When administered, however, with discretion and kindness, there is good reason to expect, that it will be meekly received and profitably used.

The reproof which Nathan the prophet administered in the case of David the king, was, in all respects adapted to the circumstances of that difficult occasion. The king of Israel listened attentively and impartially to the prophet's parable, and, without thinking himself implicated, replied; 'The man who hath done this thing shall surely die.' The prophet answered, 'thou art the man. Thou hast killed Uriah with the sword of Amnon, and hast taken his wife.' David perceived instantly that the application was correct; and that he had justly, though unintentionally pronounced his own condemnation. Feeling most sensibly the remorse of his accusing conscience, he acknowledged penitently with shame and grief his criminality and guilt, and prayed sincerely and earnestly for sanctifying and pardoning mercy.

The severe manner in which Joseph reproved his injurious brethren, was wisely contrived, and suited to their character and situation.

When the sons of Jacob were sent by their father into Egypt to procure food, Joseph who was then Govenor of Egypt knew that these men were his brethren; but they had forgotten him. Being desirous of their repentance, and anxious for the restoration of a mutual and permanent friendship, he treated them at first with a peculiar severity, as if they had been spies, or foreign enemies in diguise: their fears were greatly alarmed; in this condition of extreme anxiety and distress, they reflected with deep regret and sorrow on their former wicked conduct, and cruel treatment of Joseph. Without suspecting that the Governor of Egypt was Joseph, and understood the Hebrew language, they said one to another, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and would not hear him; therefore is this distress come upon us.'—This penitential confession was more than the affectionate and sympathising heart of Joseph could bear; but having accomplished his benevolent purpose, he could no longer refrain and conceal himself from the knowledge of his penitent brethren, 'but wept aloud, saying, I am Joseph your brother whom ye sold into Egypt. Now therefore be not grieved nor angry with yourselves, because ye sold me hither, for God did send me before you to preserve life.' The intention of Joseph was, in making these remarks, to assuage their grief, and remove their fearful apprehensions by reminding them that having repented, they might expect to obtain forgiveness of God: and also that the injury which they meant to do him, had not been fully realized, but providentially overruled, and rendered subservient to his advantage and the general welfare.

The two cases which I have here mentioned are of an extraordinary and remarkable nature, but they clearly show that happy effects have been, and may be produced by suitable reproof, when seasonably and discreetly administered. 'A word fitly spoken is like apples of gold in pictures of silver;' beautiful precious and efficacious. 'As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.'

Some persons are indeed better qualified, and more expressly authorised than others, to reprove transgresors. The public teachers of religion are particularly required 'to exhort and rebuke, with all authority.' It is the duty also of parents, masters and teachers to administer seasonable and faithful reproof to those under their care.—But this duty of reproving is not confided to any peculiar description of persons.—It may be occasionally lawful and even expedient for inferiors to reprove their superiors. Moses says, 'thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.' This injunction is general; it has no limitation or restriction, but that discretion common to mankind, and should be always exercised with the greatest caution and prudence, in the most inoffensive and friendly manner. We are too apt to postpone the performance of this important duty too long, even until the vicious habit becomes deeply rooted, and strongly fixed, and of course begin too late, and being often too easily discouraged desist too soon; forgetting the injunction to give 'line upon line; precept upon precept; here a little, and there a little.' The inspired writers have favored us with various and powerful arguments and motives for the discharge of the duty. We have for our instruction and admonition, the directions and examples of the prophets and apostles, and of Jesus Christ himself; being assured that he who converts a sinner, from the error of his ways saves a soul from death; which event will cause all good beings to rejoice whether in heaven or on earth. SENEX.

[For the Christian Register.]

IMMORTALITY.

There are many truths, which, when once revealed, a thousand reasons occur to confirm and establish, though they could not alone have discovered them. When immortality is once revealed, all the feelings and all the reason of man are in its favor; the mysteries of nature then are solved; and numberless evidences instantly arise to strengthen our belief in its truth. But do not the appearances of nature, taken separately from the resurrection which the gospel alone proclaims, lie *against* the doctrine of a future life. Look abroad on the face of creation, and observe the perpetual succession of decay and renewal, life and death. The flowers pass away; the fruits of the earth ripen and die; animals spring into existence, and return to the dust. In all this you see the succession of living beings of every kind preserved; but the individual perishes and is lost; you see not the same being ever renewed, but another rising in its place. Go, stand over the tombs of the departed, and amid their silence and waste, where do you see the manifestations of the renewal of life? Go, watch at the beds of the dying; and observe the mind gradually sinking, distracted, and gone; behold ghastliness gathering over the countenance, the limbs cold and motionless, the whole frame silently dissolving and turning to dust; and say if these are the evidences of incorruption and immortality. No—it is Jesus alone that hath brought life and immortality to light. It is he who alone can tell us that the soul yet lives incorruptible and eternal. It is he alone, who said 'Lazarus come forth,' and who himself arose from the dead in all the freshness of immortality, who declares that we shall exist independent of the ruins of nature and the fate of worlds. Other foundation for immortality no man can lay than Jesus Christ. Would you know the value of the instructions of Christ? Think then what would be your feelings, when the world around you looks dark and troubled, when friends leave you desolate and mourning,—when death is approaching you in all its awfulness, and all beyond the grave is silence and gloom. And how infinitely indebted are we to him, whose sufferings for us have abolished the power of death, and who will raise us from the grave—not to a transient and troubled life—but to a glorious and blessed immortality. N. C. S.

[For the Christian Register.]

INSENSIBILITY TO A FUTURE STATE.

There is among professed Christians far less of firm and distinct faith in the revelations which the gospel has made of futurity, than is generally imagined. There is indeed little decided infidelity and perhaps less of real, than of avowed unbelief. But to many minds the very *thought* of an eternal existence seldom occurs, and when it does arise, it brings with it no solemn feeling of its certainty. They have never given so much *serious and deliberate thought* to the subject, as to be deeply convinced of the reality of a future world. The proof of this is their religious insensibility, their careless indifference as to futurity, their want of serious and anxious concern for the welfare of their souls. The things which are temporal fill all their thoughts. The promises and cares and pleasures of this world occupy their affections and wishes, furnish the motives from which they act and are the objects which they pursue; and they live no otherwise than they would do, if this life were all, the world were their eternal home and the immortal spirit within were to sleep forever at last, with the tabernacle of dust it inhabits. The revelations which the gospel discloses of a future world are so awful in their nature, so overwhelming to the conception, so unutterably important in their consequences, that if men really believed them, they would not be thus indifferent; they must feel a more deep and anxious coneern for their final safety, for the security of those immortal interests, the importance of which no language can express and no present conception can comprehend. N C S.

OBITUARY.

[From the Boston Daily Advertiser.]

THE LATE MR. JUSTICE WASHINGTON.

The death of Mr. Justice Washington is an event, which cannot but cast a gloom upon all the real friends of our country.—He was born on the 5th of June 1762, and was of course now in the 68th year of his age. It is well known that he was the nephew, and we have a right to say the favourite nephew of President Washington. The latter bequeathed to him by his will his celebrated estate on the Potomac, Mount Vernon, which was the residence of this great Patriot during the most brilliant periods of his life, the delightful retreat of his old age, the scene of his dying hours, and the spot, where by his own order his ashes now repose in the same tomb with his ancestors. To him also President Washington gave all his valuable public and private papers, as a proof of his entire confidence and attachment, and made him the active executor of his will. Such marks of respect from such a man,—the wonder of his age, and the model of all future ages,—would alone stamp a character of high merit, and solid distinction, upon any person. They would constitute a passport to public favor,

and confer an enviable rank far beyond the records of the herald's office, or the fugitive honors of a title.

It is high praise to say, that Mr. Justice Washington well deserved such confidence and distinction. Nay more. His merits went far beyond them. He was as worthy an heir as ever claimed kindred with a worthy ancestor. He was bred to the Law in his native State of Virginia, and arrived at such early eminence in his profession, that as long ago as 1798 he was selected by President Adams as a Justice of the Supreme Court upon the decease of the late Judge Wilson, of Penn. For thirty one years he has held that important station with a constantly increasing reputation and usefulness. Few men, indeed, have possessed higher qualifications for the office, either natural or acquired. Few men have left deeper traces in their judicial career of every thing, which a conscientious Judge ought to propose for his ambition or his virtue, or his glory. His mind was solid, rather than brilliant; sagacious and searching, rather than quick or eager; slow, but not torpid; steady, but not unyielding; comprehensive and at the same time cautious; patient in inquiry, forcible in conception, clear in reasoning. He was by original temperament, mild, conciliating, and candid; and yet was remarkable for an uncompromising firmness. Of him it may be truly said, that the fear of man never fell upon him; it never entered into his thoughts, much less was it seen in his actions. In him the love of justice was the ruling passion,—it was the master spring of all his conduct. He made it a matter of conscience to discharge every duty with scrupulous fidelity, and scrupulous zeal. It mattered not, whether the duty were small or great, witnessed by the world, or performed in private, every where the same diligence, watchfulness, and pervading sense of justice were seen. There was about him a tenderness of giving offence, and yet a fearlessness of consequences in his official character, which I scarcely know how to portray. It was a rare combination, which added much to the dignity of the bench, and made justice itself, even when most severe, soften into the moderation of mercy. It gained confidence, when it seemed least to seek it. It repressed arrogance by overawing or confounding it.

To say, that as a Judge he was wise, impartial, and honest, is but to attribute to him those qualifications, without which the honors of the bench are but the means of public disgrace, or contempt. His honesty was a deep vital principle, not measured out by worldly rules. His impartiality was a virtue of his nature, disciplined and instructed by constant reflection upon the infirmity, and accountability of man. His wisdom was the wisdom of the Law, chastened and refined and invigorated by study, guided by experience, dwelling little on theory, but constantly enlarging itself by a close survey of principles.

He was a learned Judge. I do not mean by this, that every day learning, which may be gathered up by a hasty reading of books and cases. But that, which is the result of long continued, laborious services, and comprehensive studies. He read to learn, and not to quote; to digest and master, and not merely to display. He was not easily satisfied. If he was not as profound as some, he was more exact than most men. But the value of his learning was, that it was the key-stone of all his judgments. He indulged not the rash desire to fashion the law to his own views; but to follow out its precepts with a sincere good faith and simplicity. Hence he possessed the happy faculty of yielding just the proper weight to authority, neither on the one hand surrendering himself blindfold to the dictates of other Judges, nor on the other hand overruling settled doctrines upon his own private notion of policy or justice.

In short, as a Magistrate, he was exemplary, and able, one whom all may reverence, and but few may hope to equal.

But after all, it is as a man, that those, who knew him best, will most love to contemplate him. There was a daily beauty in his life, which won every heart. He was benevolent, charitable, affectionate and liberal in the best sense of the terms. He was a Christian, full of religious sensibility, and religious humility. Attached to the Episcopal church by education and choice, he was one of its most sincere, but unostentatious friends. He was as free from bigotry, as any man; and at the same time, that he claimed the right to think for himself, he admitted without reserve the same right in others. He was, therefore, indulgent even to what he deemed errors in doctrine, and abhorred all persecution for conscience' sake. But what made religion most attractive in him, and gave it occasionally even a sublime expression, was its tranquil, cheerful, unobtrusive, meek, and gentle character. There was a mingling of Christian graces in him, which shewed that the habit of his thoughts was fashioned for another and a better world. Of his particular opinions on doctrinal points, it is not my intention to speak. Such as they were, though good men may differ, as to their correctness, all must agree, that they breathed the spirit of an inquisitive Christian.

He was a real lover of the Constitution of the United States; one of those, who assisted in its adoption, and steadily and uniformly supported it through every change of its fortunes. He was a good old-fashioned Federalist, of the school of the days of Washington. He never lost his confidence in the political principles, which he first embraced. He was always distinguished for moderation in the days of their prosperity, and for fidelity to them in the days of their adversity.

I have not said too much, then, in saying, that such a man is a public loss. We are not, indeed, called to mourn over him, as one, who is cut off prematurely in the vigour of manhood. He was ripe in honors, and in virtues. But the departure of such a man severs so many ties, interrupts so many delights, withdraws so many confidences, and leaves such an aching void in the hearts of friends, and such a sense of desolation among associates, that while we bow to the decree of Providence, our griefs cannot but pour themselves out in sincere lamentations.

DEATH OF MRS. WASHINGTON.

The Philadelphia U. S. Gazette of Monday states that Mrs. Washington, who left that city on Saturday morning, was suddenly taken alarmingly ill, between Gray's Ferry and Bell's tavern, and, being conveyed from her carriage into a private dwelling house, shortly after expired. Mrs. Washington was on her way to attend the interment of the remains of her husband, which were to be deposited in the tomb that contains the relics of his illustrious progenitor, at Mount Vernon. The body had arrived in Baltimore, and had been placed in the apartment of Lyford's Fountain Inn, formerly occupied by George Washington. Mrs. Washington had been in ill health for several years, and it is said that an apoplectic attack terminated her existence. Her remains have been conveyed to Philadelphia. *Courier.*

RELIGIOUS INTELLIGENCE.

British Colonial Slavery. It appears by the Anti Slavery Monthly Reporter, which accompanies the English Christian Observer, that a report is annually presented to Parliament of the progress of Colonial reform. This practice has been followed since the year 1823. The Reporter complains of the slow progress of reform, and says that the last documents on the subject submitted to Parliament, are no more satisfactory than those of previous years.

Sir George Murray has addressed circular letters to the governors of the colonies, in which he urges strongly on the Legislatures, the passage of laws, which shall give the slave the whole of Sunday for purposes of religious instruction and devotion, instead of compelling them to work on this day for a support. He also recommends the admission of slave evidence, which he considers one of the most important steps towards a system of improvement, as it removes a general stigma from the whole body of the slaves, and would naturally tend to increase their own self respect and raise them in the estimation of their masters.

If some measures of this kind are not passed, to prove to the Parliament that a system of reform has commenced, 'it will' he says, 'soon become diffieult and inadvisable, if not impossible to stem the impatience of the people of these kingdoms, for some efficient and authoritative interference.' 'Upon a considerate view,' he continues to say, 'of the general progress which free institutions and opinions are making throughout the world, it must be clearly perceived, that the present condition of society in the West Indies, is one which can scarcely be expected to endure much longer, without material modifications.'

The Reporter proceeds to state particular circumstances in relation to the condition of the slaves of different colonies. The facts to be gathered from these, we must defer to a future opportunity.

National School Society. A society with this name has been established for several years in England, and great benefits are found to result from its labors in rescuing the children of the poor from ignorance and vice. By accounts recently received from a large part of the schools, it appears that the number of children, of both sexes, attached to the schools, is about 360,000. This society is conducted by the members and friends of the established church, and is intended to aid in preserving among the rising generation an attachment, to the national form of worship.

It appears however, from recent inquiries, that in 400 parishes, not more than half of any of their schools, are actually united with the National Society.

Andover Theological Seminary. Rev. Mr. Emerson, of Norfolk, Conn. who has been appointed professor of Ecclesiastical History and Pastoral Theology in the Seminary at Andover, has accepted the appointment, and been dismissed from his pastoral connexion with his people, with a view to enter immediately on his duty as professor.

The Protestant. A weekly paper with this title, is about to be established in New York. Its object is to expose the real character and tendency of popery.

New Jerusalem Church. A church of this name has existed for many years in Philadelphia. We understand that a second church of this denomination has recently been consecrated there.

Blacks in Bermuda. A society has been established in Bermuda, to promote the religious education of the blacks.

SUMMARY.

Boston Society for the Diffusion of Useful Knowledge. Dr. Channing will repeat his lecture on 'Aqueducts. or the means and advantages of supplying cities with water,' this evening, at 7 o'clock at the Hall of the Athenæum. Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

The wife of Mr. Joseph Whitmore, East Haddam, Conn. has recently given birth to a thirteenth daughter. Of the thirteen, who are all living, three are married and have families. She is the eldest daughter of Capt. Nath. Ackley, of Chatham, Conn. and is about 40 years of age. *Patriot.*

Fire. A fire broke out on Sunday morning last, about one o'clock, in a store on Washington street, near Summer street. The store in which the fire originated, and the one adjoining it, on the corner of Summer street, occupied by Mr. James S. Foster, were entirely destroyed. The other store was also nearly consumed, and several greatly endangered. The goods in Mr. Foster's store, were estimated at $20,000. An insurance of $8000 had been obtained at an office in New York. We understand that some part of Mr. Foster's stock was saved.

Life of Arthur Lee. A work with this title, in two volumes, has just been published in this city. The Boston Courier says, 'the work is a valuable one, and we greet its appearance as a record of political events and political character, that should be studied and made familiar to every man in the country.'

Information Wanted. Fears are apprehended that a Mr. ISAAC WYMAN, of Vershire, Vermont, has been robbed and murdered. He left home the 23d of October last, with a drove of fat cattle, principally his own, which he sold to Jotham Johnson and Edward Walker, in Charlestown, Mass., and received his pay in bank bills. Having completed his business, he started from Charlestown on Wednesday the 11th of November, at 4 o'clock, P. M. with intent to take the Concord, N. H. stage, in Boston, the following morning, and has not been heard from since.

Mr. Wyman was 34 years' old, of sandy hair and complexion, 5 feet 4 inches high, was very hard of hearing, had on a new suit of black clothes, except his great coat, which was a dark olive.

While in Charlestown, he put up with Mr. David P. Winning, who married his sister, and in whose family his aged mother resides. When he took leave of these relatives, at the time above named, he had put the most of his money into a new calfskin pocket-book, which he carried in an inside waist-coat pocket, and a small sum he had in another pocket-book, which he carried in another pocket.

His friends and acquaintances in Charlestown, among whom are the Hon. Timothy Walker, and Jotham Johnson, Esq. who may be inquired of, give him a good character, for honest industry and correct habits—being also much respected in Vershire, where he had lived for several years, there is no suspicion of his having absconded.

Any authentic information which shall be given, that may lead to the recovery of the person or money of the above named Wyman, shall be handsomely rewarded by

DAVID P. WINNING.

Charlestown, Mass. Dec. 2, 1829.

The printers of newspapers, in the United States, are most respectfully requested to give the above one insertion.

Yale College. The following statement of the number of students belonging to the college at New Haven, is from a late paper of that city.

Theological Students,		79
Law Students,		21
Medical Students,		61
Resident Graduates,		6
Seniors,	71	
Juniors,	87	
Sophomores,	95	
Freshmen,	106	
Undergraduates,		359
Total,		496

The cupola on the City Hall, New York, is to be raised, and formed into an Observatory. It is also to have a clock with four dials, to be transparent, and illuminated at night.

We learn by a gentlemen who arrived yestetday from Washington, that it is highly probable the vacant situation on the bench of the Supreme Court will be tendered to Henry Baldwin, Esq. of Pittsburg. *N. Y. Jour. of Com.*

Governor Gilmer, of Georgia. The following just sentiments in regard to the late Message of the Governor of Georgia, are from the National Journal of the 28th ult.

'There is something strikingly American in the sentiment contained in the address of the present Governor of Georgia. It is a sentiment which will meet with a response in the breast of every high minded and magnanimous citizen of this country. "I consider myself," "he says, "the Chief Magistrate of *the State* and *not* "*of a party.* In all the appointments which it shall "become my duty to make, I shall attempt to be gov-"erned by *no other consideration* than the *public ser-*"*vice.* It will be my endeavor to give employment to "*integrity, talents* and *industry. I will not know* "*the preference expressed by any citizen for my re-*"*spectable opponent in the late election.*"

'Political is no better than religious persecution. A man in power has the same right to drive a man from office because he happens to be a Catholic or Episcopalian, and differs from him in religious opinions, that he has to dismiss an officer because he has presumed to express his preference for another candidate; or even to exercise the privileges of a citizen in opposing his election.'

Communication with the Pacific. Silas E. Burrows of New York, informs the public that a regular communication is established between that city and Panama, on the Pacific Ocean; and that all letters, post-paid, directed to his care, will be forwarded, free of expense, to Panama, monthly, from which they will be sent by the American Consul to their destination. This arrangement will be important to vessels touching at Panama; letters from which can be transmitted to New York in thirty days, *Boston Courier.*

Trade and Commerce of the Black Sea. The first commercial privileges of any importance, enjoyed by the Russians, in the Black Sea, were obtained in 1774. They were then allowed the free navigation of their vessels from the Black Sea to the White Sea.

The Russian commerce in the Black Sea suffered considerable interruptions, being sometimes flourishing and at other times depressed, till the year 1792 when it became in a high degree prosperous.

The empress Catharine attempted in 1778 to make Cherson, on the right bank of the Dneiper, an important commercial establishment. But the want of sufficient local advantages soon induced the empress to turn her attention to another place of exportation. The place now called Odessa was accordingly selected in 1796, at which time it was a village consisting of a few fisherman's huts. It is situated on a bay, between the Dneiper and the Dneister, in Lat. 46 35 N, and Lon. 31 16 E. The growth of the place has been wonderful. In a little over thirty years it has become a city of upwards of forty thousand inhabitants. The climate is healthy, the harbor good and capacious, and since 1803 this place has become the grand emporium of the commerce of the Black Sea. The inhabitants are polite and friendly to strangers. It has even been said that no city in Europe presents a more agreeable residence than Odessa.

Odessa has enjoyed great advantages from being a place of deposit of goods finally designed for other markets. It is said that in 1808 goods of this description to the amount of 10,000,000 rubles were received at Odessa. Particular efforts have been made by the government of Russia, to increase this trade,

All the conveniences and accommodations for the transaction of business which are common to European commercial cities, are now enjoyed at Odessa.

It is the opinion of experienced merchants that the Americans may derive great advantages from the opening of the Black Sea. In freighting, particularly, it is believed they can successfully cope with any nation in Europe, as they navigate their vessels cheaper than other nations. Another circumstance in their favor is, that the Turks generally entertain a preference for the Americans, over any of the nations of Europe.

Mr. John Gwynn, of Londonderry, Ireland, lately deceased, bequeathed *forty five thousand pounds sterling* for the establishment of a school 'for the education, clothing, boarding, and apprenticing of male children in the city, and a prescribed adjacent district without regard to religious distinctions.'

NOTICE.

On account of the Quarterly Charity Lecture, at the Old South church tomorrow evening, the Sunday evening lecture at Mr. Emerson's Church will be postponed till Sunday after next.

MARRIAGES.

In this city, Mr. John Reed to Miss Mary Gilbert.
Capt. Nathan P. Smith, of Salem, to Miss Dorcas C. eldest daughter of Windsor Fay, Esq.

In Providence, by Rev. Mr. Edes, Mr. Samuel Topliff, proprietor of Merchants' Hall News Room in this city, to Miss Jane Sisson, second daughter of William Blackstock, Esq. formerly of this city.

In Washington City, Dr. Bailey Washington, Surgeon of U. S. Navy, to Miss Ann Matilda, daughter of the late Richard Bland Lee, Esq.

DEATHS.

In Dedham, Nov. 19th, Miss Maria Whiting, daughter of Mr. Isaac Whiting, aged 17.

In Hiram, Me. Hon. PELEG WADSWORTH, aged 82. By his death our country is called to mourn the loss of one of her distinguished defenders in her struggle for independence. At the commencement of hostilities with the mother country, he was called upon to fill many important stations. In the spring of 1780, he was appointed by the Legislature of Massachusetts to the command of the forces raised for the defence of Maine. After our independence was sealed, he moved from Boston to Portland, where he always enjoyed the fullest confidence of his fellow citizens, who sent him fourteen years in succession to represent them in Congress, under the administrations of Washington, Adams, and Jefferson; when he declined his seat. Notwithstanding he always discharged his duties as a public officer with spotless integrity, and ardent zeal for the public good, which were honorable to himself and to his country; yet he shined the brightest in the private walks of life. He fed the hungry, clothed the naked, and supplied the wants of the needy with a liberal hand; and now he has gone, his good deeds will live in the memory of thousands.—*Cent.*

BOSTON SUNDAY SCHOOL SOCIETY.

THE *public annual meeting* of this society will be holden on Thursday evening the 10th inst. at the Federal Street Church, for the purpose of hearing the reports of the Secretaries, and such communications or addresses as may at that time be made by the friends of the institution.

The exercises will commence *precisely* at half past six o'clock.

The members of the society are requested to meet in the Berry Street Vestry (near the Church) at six o'clock. Gentlemen of the clergy are invited to meet with the members at the same time and place.

Sign'd for F. T. GRAY, *Sec'y.*
J. F. FLAGG.

Dec. 5.

PENMANSHIP.

MISS NANCY FROST informs those parents in Boston, who wish their Children to improve in the Art, that she has opened a School for that purpose at No. 4 School Street; and in order to accommodate all who may wish to attend she will give lessons at any time during the day commencing at 9 o'clock.

EVENING SCHOOL.

Miss Frost to accommodate those young Ladies and Gentlemen who cannot attend through the day will keep an evening school from 6 to 9 o'clock.

Terms moderate, and made known at the Room where Specimens of improvement in Miss F.'s mode of instruction may be seen. tf. Dec. 5.

LIBERAL PREACHER—*for Nov.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for December, 1829, containing a Discourse on '*the Death of Belshazzar*;' by Rev. Mr. TRACY, of Newburyport Mass. Dec. 5.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For December, 1829.

A CARD.

JAMES H. FOSTER, would thus publicly express to the Chief Engineer, to the Officers and Members of the Fire Department, and to his friends, his warm acknowledgments for their kind, arduous and persevering aid, in securing and preserving so much of his property from fire on Sunday morning. Dec. 5.

NOTICE.

BOSTON Society for the Diffusion of Useful Knowledge. The subscribers to this Society being already more than sufficient to fill the Hall of the Atheneum, and applications being daily made for Tickets, notice is hereby given that arrangements have been made with the gentlemen to repeat the Lectures on each Saturday evening

Persons desirous of attending, may procure Tickets at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School-streets.

The price of Tickets will be as before advertised; $2 for adults, $1 for minors.

The Lectures will be given by the following gentlemen;—

DR. WALTER CHANNING,
HON. ALEXANDER H. EVERETT,
DR. FRANCIS LIEBER,
REV. ALONZO POTTER,
DR. JOHN PARK,
DR. CHANDLER ROBBINS,
HON. WILLIAM SULLIVAN,
HON. JOHN PICKERING,

By direction of the Managers.
H. ROBINSON, *Rec. Sec'y.*
3t. Nov. 28.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it of several dissgreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion and sincerity.'—*Addison.* Oct. 31.

LECTURE AT JULIEN HALL.

THE public are respectfully informed that on next Sabbath Evening, Dec. 6, an Exegetical and Polemical Lecture, occasioned by the present aspects of Christianity and Scepticism, will be pronounced in the Julien Hall, corner of Milk and Congress streets, by the Rev. J. S. Thomson, author of the 'Gospel History,' and a believer of the *truth* as it is in Jesus.

The object of this lecture is to exhibit a faithful and accurate analysis of the Christian Religion, and show that it inculcates nothing inconsistent with the most exalted state of improvement in Moral, Intellectual, or Physical Science; to investigate the causes which have superinduced the present disease of Religious Alienation, and expose the misrepresentations of the Christian doctrine by sectarian zealots, and the inconclusive reasonings of disaffected opponents; and to show in what manner the *freest inquiry* may be indulged to the advantage of Religion, Science, Civil Order, and Social Happiness.

Doors will be opened at half past six o'clock, and the Lecture will commence at seven.—Admittance 12 1-2 cents. Dec. 5.

GRIESBACH'S NEW TESTAMENT.

FOR Sale by L. C. BOWLES, corner of Washington and School Streets, 'The New Testament, in the Common Version, conformed to *Griesbach's Standard Greek Text.*' For a Review and Notice of this work, see Christian Examiner, No. 3 and 4, New Series—from which we make the following extracts;—

'Why should not individuals, who wish to purchase copies of the New Testament for themselves or families, ask for the amended, instead of the common version? Will they not prefer a correct to an incorrect text? Do they wish to read for scripture what in all human probability is not scripture?

'If these various and simple means were pursued, would not the amended English Testament be gradually introduced, and become itself the common one?'

'This edition of the New Testament we stated to be *undoubtedly* more correct, more conformed to the original, than our common editions. On this point we speak strongly, because we wish to call to it the attention of Bible Societies, and of all conscientious Christians. To such we say,—Here is a translation, undoubtedly more faithful to the original than that in common use. You have here in greater purity what Jesus Christ said, and what his apostles wrote; and if so you are bound by your allegiance to Christ to substitute this for the common translation.'

ANTEDILUVIAN ANTIQUITIES.

THIS day published by MUNROE & FRANCIS, '*Antediluvian Antiquities,*' translated by an American Traveller in the East. Vol. 1. Price one dollar.

Advertisement by the Author.

'The Translator, renouncing all remuneration for his labor, for the use of a large sum of money advanced for the publication, and for his personal expenses, authorizes Messrs. Munroe & Francis to distribute the entire profits of the sale among "Dorcas Societies and other charities" which are superintended by ladies, in Boston and its vicinity, as a *mite* for the relief of the poor from the "three Giants, Winter, Old Age, and Poverty."

'It is is intended that the second volume shall be published on the next "May-day of the Muses." It is postponed till next spring, that it may be embellished with beautiful engravings of antediluvian scenery. Two volumes of this work, and one of "Vicissitudes of Life, Letters, and the Age," *may* appear, if *called for by the public voice,* in all the year 1830.

'Should the name of the author become public, these works will be suspended. But the confidence of the "Translator" of the one, and the "Author" of the other, in the honor and the caution of his classical friends, equal if possible to his respect and esteem for them, remains unabated.' Nov. 7.

INSTRUCTION.

J. A. PERRY would inform her friends and the public, that she intends to continue her school through the Winter. A term of 16 weeks will commence on Monday the 30th inst. Literary and Ornamental Branches taught as usual. The French Language also, if required.

Price of tuition for the term, from $3 to 5. Board 1,50 per week.

References.
REV. DANIEL HUNTINGTON, } *N. Bridgewater.*
REV. JOHN GOLSBURY, }
ELIAB WHITMAN, ESQ., }
MR. DANIEL NOYES, *Boston.*

North Bridgewater, Nov. 6th 1829.

DISTRICT OF MASSACHUSETTS, *to wit.*

District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,

Clerk of the District of Massachusetts.

TYPE FOR SALE—CHEAP.

FOR SALE at this Office 200 lbs. of *Long Primer* and 130 of *Bourgeois,* at one shilling per pound—being the type on which this paper is now printed.

Also, 160 lbs. *Pica,* very little worn—at 25 cents per pound—if applied for within two or three weeks Nov. 21.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

NEW SERIES—No. V. For Nov. 1829.

JUST published by GRAY & BOWEN, corner of Washington and School-streets.

CONTENTS.

Art. I. Justin Martyr
Some Account of the Writings and Opinions of Justin Martyr. By John, Bishop of Lincoln.
Art. II. Police and crimes of London
A Treatise on the Police and Crimes of the Metropolis. By the Editor of The 'Cabinet Lawyer,' &c. &c.
Art. III. Application of Science to the Arts
Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. By Jacob Bigelow, M. D., Professor of Materia Medica, and late Rumford Professor in Harvard University.
Art. IV. Greatness
The Life of Belisarius. By Lord Mahon.
Art. V. Missions to the East
1. Sermons Preached in England.
2. Sermons Preached in India. By the late Right Reverend Reginald Heber, D. D., Lord Bishop of Calcutta.
Art. VI. Power less likely to be abused by Unitarians than the Orthodox
A Roland for an Oliver. Letters on Religious Persecution; proving that most heinous of Crimes, has not been peculiar to Roman Catholics; Protestants of almost every Denomination have been equally guilty. By a Catholic Layman.
Art. VII. Medical Statistics
Elements of Medical Statistics. By F. Bisset Hawkins, M. D., of Exeter College, Oxford.
Art. VIII. Natural Science
Discourse on the Advantages of Natural Philosophy and Astronomy, as Part of a General and Professional Education. By the Rev. Dionysius Lardner, L. D., F. R. S. and E.

SELECTED POETRY.

[From the Yankee.]

JUDITH AT THE TENT OF HOLOFERNES.

Night was down among the mountains,
In her dim and quiet manner,
When Bethulia's silver fountains
Gushed beneath the Assyrian banner.
Moonlight o'er her meek dominion,
As a mighty flag unfurl'd,
Like an angel's snowy pinion
Resting on the darkened world!

Faintly rose the city's murmur,
But the crowded camp was calm;
Girded in their battle armor,
Each a falchion on his arm.
Kingly chief and weary vassal
In the arms of slumber fell;
It had been a day of wassail,
And the wine had circled well.

Underneath his proud pavilion
Lay Assyria's champion,
Where the ruby's rich vermillion
Shone beside the beryl stone.
With imperial purple laden,
Breathing in the perfumed air,
Dreams he of the Jewish maiden,
With her dark and jewelled hair.

Who is she—the pale browed stranger,
Bending o'er that son of slaughter?
God be with thee in thy danger,
Israel's lone and peerless daughter!
She hath bared her queenly beauty
To the dark Assrian's glance;
Now, a high and sterner duty
Bids her to his couch advance.

Beautiful and pale she bendeth
In her earnest prayer to Heaven—
Look again—that maiden standeth
In the strength her God has given!
Strangely is her dark eye kindled,
Hot blood through her cheek is poured,—
Lo—her every fear hath dwindled—
And her hand is on the sword!

Upward to the flashing curtain,
See, that mighty blade is driven—
And its fall!—'tis swift and certain
As the cloud fire's track in heaven!
Down, as with a power supern'al,
Twice the lifted weapon fell—
Twice—his slumber is eternal—
Who shall wake the infidel?

Sunlight on the mountains streameth
Like an air born wave of gold;
And Bethulia's armor gleameth
Round Judea's banner fold.
Down they come—the mailed warriors,
As the upper torrents sally,
Headlong from the mountain barriers
Down upon the sleeping valley.

Rouse thee from thy couch, Assyrian!
Dream no more of woman's smile—
Fiercer than the leagured Tyrian,
Or the dark browed sons of Nile,
Foes are on thy slumber breaking—
Chieftain, to thy battle rise!
Vain the call—he would not waken
Headless on his couch he lies.

Who hath dimmed your boasted glory?
What hath woman's weakness done?
Whose dark brow is up before ye,
Blackening in the fierce haired sun?
Lo! an eye that never slumbers
Looketh in its vengeance down;
And the thronged and mailed numbers
Wither at Jehovah's frown!—J. G. W.

Haverhill, September, 1829.

MISCELLANEOUS SELECTIONS.

THE WEALTH OF THE CHURCH.

The following article with this title appears in the last number of the 'Christian Pioneer.'

The statements, it exhibits, of the immense revenues of a single Cathedral—not accounted however the richest in the establishment of the English Church—may well excite astonishment;—and, in connexion with other authenticated facts, seem to authorise the conclusion of the writer, '*That the English Church is best paid and worse served than any Christian Church in the world.*'

It may not be without use, to apprize the public of the good things that are connected with St. Paul's Cathedral. To begin with the Bishop:—The Chair of the See of London is fixed in the Cathedral. The income of it averages from 15,000*l.* to 20,000*l.* per annum, with a prospect of great increase at no distant period, from the falling in of building leases; for, within twenty years from the present time, the *annual revenue* of the bishopric, will, it is said, exceed 100,000*l.* There are two superb houses in St. James' Square and Fulham, and at least thirty manors, together with good but not very extensive patronage. Surely this is a *little* too much for a successor of the Apostles. Much complaint, and justly, is made of the miserable stipends on which the working part of the clergy have to eke out a miserable existence. And there are those who think, that a part of the immense revenues of the Bishop of London, might be advantageously employed in augmenting the salary of the poor half-starving curate. This we must not, however, expect from a sense of propriety on the part of the Bishop: nothing but the law of necessity will induce him and his brethren on the Bench to spare of their superfluity, that others may have whereof to eat.

The Dean is next in rank. A good townhouse, and a revenue of many thousands, per annum, are attached to this dignity; the service required, very small. Then follow the Residentaries. They are a set of very comfortable priests, living in snug houses, in their quiet retreat in 'Amen Corner,' enjoying about half the emoluments of the Dean, that is, 3000*l.* per annum, each.—The Prebendaries are numerous, but with various incomes. Dr. Percy, the cousin of the Duke of Northumberland, who is also Bishop of Carlisle, and half-a-dozen things besides, receives some thousands a-year.—The duties of the Prebendaries, as well as those of the Residentiaries, are chiefly performed by *three-and-sixpenny substitutes!*—The Chancellor, Precentor, Treasurer, &c. &c. have all fat births, and little work. The Minor Canons are the next. They are poorly paid, till they become entitled to the patronage of the Church, in which are found livings as high as 2000*l.* a-year. Some years ago, they found a substitute upon still cheaper terms than their superiors, who pay 3*s.* 6*d.* It is their duty to perform the early service in St. Paul's Cathedral. Reluctant as they naturally might be to leave a warm bed for a cold church, they engaged a miserable minister, who, for *ninepence* a-morning, read the prayers! Of course, the other inferior officers are badly paid. These are the Vicar's Choral, Choristers, Vergers, &c.; but they tax the public, by disgracefully extorting money from the spectators of the Cathedral and its national monuments.

We have given our readers a specimen of the riches wasted in the Church. In every Cathedral, similar abuses prevail. But how fare the working Priests? With the enormous revenues of the Bishop of London, and other dignitaries of St. Paul's, let our readers compare the following statements, supplied to us by writers both of and for the Church. There are 3,589 parochial benefices, not exceeding 98*l.* per annum; there are 4,809, without fit habitations for the residence of the incumbents; and there are more than 1000 livings under 60*l.* per annum, and 442 under 30*l.*! And how many hundreds of *Curates*, with but half-a-belly full, it is not easy to say. Turning from the Church, let as ask what is the condition of the poor—of the poor, for whose support *one-fourth part* of the property of the Church was originally given? Hundreds of thousands are on the edge of starvation. Is this just? Is this what we might expect in a Christian country? Is the conduct of the Church dignitaries, the conduct recommended in the Gospel? If not, why are such things? The answer is plain. The people are to blame. It is in their power to put an end to such iniquities—it is their duty—it is their interest to put an end to such iniquities. The voice of the people, is the voice of God—it is irresistible.

We request our readers' attention a little longer. The annual emoluments belonging to the English and Irish Church, are greater in amount than is the sum of *all* the salaries of *all* the ministers of *all Christendom* beside! 8,896,000*l.*, it has been computed, are annually received by the English and Irish clergy! Who, not being a sharer in these riches, and made of flesh and blood, can hear such a statement, without crying, shame, shame? But those who profess themselves of the Church of England, are only a portion of the inhabitants of these kingdoms. Of the professors, thousands are not hearers, and yet the professors, are estimated at the low number of 6,400,000; while the professors of all other denominations, amount to 14,600,000; and, while fourteen millions and a-half have the ordinances of religion administered to them, at least as well as the professors of the Church, for 1,024,000*l.*, the cost of the religious provision for six and a-half millions, is, nearly *nine millions of money!* Out of this enormous sum, the Church of Ireland, which has, for professors, only 400,000 people, takes no less a sum than 1,300,000*l.*; that is, more than is expended in the religious education of all the professors in the kingdom besides, excepting those of the Church—more than is expended for fourteen millions of hearers! In France, the number of hearers is estimated at thirty millions, and for these—*for* 30 *millions, not so much is expended as for* 400,000 *in Ireland!* In the United States of America, 9,600,000 persons are taught for 576,000*l.*; that is, nearly ten millions of people are taught for half the sum consumed in Ireland, on the instructors of 400,000 Protestants! Add to all this, that it is notorious, that, in the majority of cases, the work of the Church is ill done, and done worse where most is received. It is a fact, *the English Church is best paid and worst served, of any Christian Church in the world.* How long, my countrymen—how long shall these things be?

A VISION.

'This is my commandment, that ye love one another.'—John xv. 12.

A rigid Calvinist, who carried the doctrines of his sect to their greatest length, excluding from the pale of salvation all those who differed from him on doctrinal points, but whose error was one of the head, *not* of the heart, and who endeavoured faithfully to fulfil the law of Christ, expired in Christian faith and Christian hope; nor did they deceive him. No sooner had his eyes closed upon this world than instantaneously was the spirit at the portal of heaven in full possession of its identity, and of the power of communicating its sentiments to a beautiful being who was ready to welcome the stranger, and to bestow upon it the celestial crown. A lovelier spirit than this Heaven did not contain as its inmate, nor one on whom the divine rays shone brighter.—'Happy are you,' said the new inhabitant of Paradise, addressing his heavenly guide, 'in having been one of those *really* enlightened by the grace of God, one of those who, amongst the variety of Christian denominations, was called into the *only* one that could lead to eternal happiness.' 'And what class of Christians are those?' demanded the angel, in astonishment. 'When I dwelt in a tabernacle of flesh I was what men below termed a Catholic.' The still prejudiced spirit exclaimed, 'It was not surely possible for a Catholic to gain admittance into the realms, of bliss!' 'This heavenly badge shall answer you that,' replied the cherubim, pointing to the refulgent crown that encircled her ethereal brow.—The Calvinist spirit now perceived that the Catholic's crown far exceeded his own in brightness and splendor. 'And how did you get here?' he immediately asked. 'By believing in the Lord Jesus Christ, and keeping his commandments,' was the short and simple reply. 'But, friend,' continued the divine speaker, 'dismiss, I beseech you, such earthly ideas as those you have expressed ere you enter the mansions of heaven, for such opinions are unknown in these regions of peace and love.' Scarcely were these words spoken when the Calvinist perceived an old associate (for this departed soul was able to recognize those he had known in this world) with whom he used to have long and bitter arguments in the time of their earthly acquaintance, and whom he had utterly consigned to endless woe upon not finding it possible to make him think in the way *he* deemed necessary to procure salvation. No time was there to express surprise, for another celestial inhabitant now appeared, stringing a golden harp in all the majesty of heavenly beauty, and who did this prove to be but the spirit of one whom he remembered on earth as an Unitarian! '*Thou* here!' cried the astounded being: '*Thou* here! I would have pledged my very existence that thou couldst have found *no* entrance here.' 'I too believed in Jesus Christ and put on the breast-plate of holiness to the Lord,' meekly replied the Unitarian. The Calvinist, by this time thoroughly enlightened and completely freed from prejudice, now regarded his former opponents with the warmest love, exclaiming, 'How could I have cursed whom God hath not cursed, or made any other distinction than between those who served God and those who served him *not!*' The hymn of praise to the Most High resounded this moment through the regions of heaven, in which these once fierce antagonists joined in perfect harmony and concord. No voice was heard denouncing Divine vengence on those who dared to differ; no menace was uttered, threatening with everlasting misery any unorthodox believer: bigotry and intolerance could not stand the pure light of heaven—they had faded and vanished away. The names of Trinitarian and Unitarian, Calvinist and Lutheran, had expired to revive no more. The reign of peace, love and charity, was universal in the kingdom of the Messiah.

WHEN SHALL I DINE?

Many of our readers are probably not aware that the question which stands at the head of this article has been the subject of grave and *lengthy* disputes; and that not a few learned and pithy treatises have been written with a view to its solution. A physician of our own country published, about the middle of the eighteenth century, a very sensible essay, to prove that we should eat but one full meal in the day, and this in the evening. To establish his point, he cites the precepts of many of the illustrious dead, and the examples of various nations, in times gone by, 'from the rude savage to the polished Greek,' not forgetting to draw an argument even from the habits of the brute creation.

Plato, we are told, being asked, when he had returned to Athens from his travels in Sicily, what he had seen that was curious while abroad, replied, 'I have beheld a monster in nature—a man who ate two full meals in a day.'

The expression, 'two full meals,' is so vague and indefinite, that it is difficult to judge from it whether the individual was really deserving of the epithet monster. If, however, as is very evidently the case from the expression attributed to Plato in the Greek, by a full meal is meant the eating of as much food as the stomach will receive—to partake of one such in the course of the day would, to say the least of it, indicate that the individual was very little solicitous for the preservation of his health. There is no period of the twenty-four hours when such repletion is admissible.

Stated times for eating, however necessary as a matter of convenience, undoubtedly are attended with many disadvantages.—They do some harm by inducing us to partake of food when the stomach does not actually require it. We too often eat merely because the hour for a meal has arrived.

The most judicious rule, could it be adopted, would be to partake of food only when the appetite craves it, and to cease eating the moment it is satisfied.

Sir Francis Bacon relates the story of a very aged man, whose manner of living he inquired into and found that he observed no other rules than to eat before he was hungry, and to drink before he experienced thirst. By these means, he said, he was sure never to eat nor to drink too much at a time. It is not to be supposed that the old gentleman partook of food without an appetite, or drank water before he had a desire for it, but merely that he did not allow himself to refrain from either until that degree of hunger and thirst was experienced, the presence of which so commonly leads to excess. A rule which, were it generally followed, would be of infinite service.

To partake of a full meal, in the middle of the day, as is now the custom in our own city—to gorge the stomach about noon with an endless variety of aliment, often of the most stimulating and indigestible nature, is undoubtedly the cause of much mischief.—It is well known, that all solid food acts as a stimulus to the whole system; producing, in fact, a temporary fever, indicated by chillness and languor, succeeded by flashes of heat and increased rapidity of the circulation. These symptoms are always in proportion to the amount of food received, and its stimulating qualities.

We have all experienced how averse the body, as well as the mind, is to exertion of any kind after dinner. In fact, exercise, whether mental or bodily, immediately after a hearty meal, disturbs and retards digestion, by dividing and weakening the powers of nature in a work which requires the combined action of them all.

It has, hence, been proposed, with the view of enabling us to devote the afternoon to business or exercise, with minds and bodies better adapted to their pursuit, that the hour of dinner should be postponed to a later period of the day. By those whose circumstances in life are such as to enable them to appropriate their hours as judgment or inclination may direct, such a change will probably be found advantageous. At the same time, however, they should carefully attend to the rule of never allowing the stomach to experience the sensation of hunger, by partaking, whenever the appetite craves it, of some simple nourishment; as for instance, a few crackers, a piece of bread, a bowl of plain broth; or similar light articles.

But may not, after all, the greater part of the evil, which has been attributed to dining at noon, have arisen from the habit of partaking, at that time, of too much, or improper food? We are well persuaded that if temperance preside over our meals—that temperence, to adopt Sir William Temple's definition, 'which consists in a regular and plain diet, limited in quantity by every man's experience of his own easy digestion,' the time of day at which our food is eaten, would be a matter of but secondary importance. It is only when the rules of temperance have been transgressed that we do not rise from the table with feelings comparatively light and cheerful.

It is very certain that among the middle and more opulent classes in this country, there are few who do not eat one fourth at least more than is necessary for their support and comfort. The chief incitement to this is the variety of our dishes, by which we are induced to eat after the healthy appetite has been satisfied. Few are found to partake to excess more than *once* of one plain dish.

With those whe would restrict us to one meal in the day, we cannot agree. The stomach ought not to be allowed to remain entirely empty for the greater part of the twenty four hours. Hence dinner at whatever hour it may be taken, should not be the only meal. The morning repast, especially, should be retained; the board being spread, however, with a fare far less sumptuous than that which elicited from Dr. Johnson his famous encomium upon the Highland breakfast.—*Journal of Health.*

FIDELITY.

Desert not your friend in danger or distress. Too many there are in the world, whose attachment to those they call their friends is confined to the day of their prosperity. As long as that continues they are, or appear to be affectionate and cordial. But as their friend is under a cloud, they begin to withdraw and to separate their interests from his. In friendship of this sort the heart, assuredly, has never had much concern. For the great test of true friendship is constancy in the hour of danger—adherence in the season of distress. When your friend is calumniated, then is the time openly and boldly to espouse his cause. When his situation is changed or his misfortunes are falling, then is the time of affording prompt and zealous aid. When sickness or infirmity occasions him to be neglected by others, that is the opportunity which every real friend will seize, of redoubling all the affectionate attentions which love suggests. These are the important duties, the sacred claims of friendship which religion and virtue enforce on every worthy mind. To shew yourselves warm after this manner in the cause of your friend, commands esteem even in those who have personal interests in opposing him. This honorable zeal of friendship has in every age, attracted the veneration of mankind. It has consecrated to the latest posterity the names of those, who have given up their fortunes, and have exposed their lives, in behalf of the friends whom they loved; while ignominy and disgrace have ever been the portion of them who deserted their friends in the evil day.

Blair.

FRANKLIN.

[We find the following anecdote in a work entitled 'Rights of Man.']

While doctor Franklin resided in France, as minister from America, during the war, he had numerous proposals made to him by projectors of every country and every kind, who wished to go to the land that floweth with milk and honey, America; and among the rest, there was one who offered himself to be king. He introduced his proposals to the doctor by letter, which is now in the hands of M. Beaumarchais, of Paris—stating, first, that as the Americans had dismissed or sent away their king, they would want another. Secondly, that himself was a Norman. Thirdly, that he was of a more ancient family than the dukes of Normandy, and of a more honorable descent, his line having never been bastardized. Fourthly, that there was already a precedent in England, of kings coming out of Normandy; and on these grounds he rested his offer, *enjoining* that the doctor would forward it to America. But as the doctor did not do this, nor yet send him an answer, the projector wrote him a second letter; in which he did not, it is true, threaten to go over and conquer America, but only, with great dignity, proposed, that if his offer was not accepted, an acknowledgement of about 30,000*l.* might be made to him for his generosity!

AMERICAN UNITARIAN ASSOCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. Beckwith, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

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